

by G201 + Sealey Block

[REDACTED]  
Must Remain in  
Transcription Room

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Mr. Nyland: Are You sitting on a table?

Answer: Yes.

Mr. Nyland: Oh. Good. I'm sitting on a platform. Who's in the back?

Answer: Bob Leedy

Mr. Nyland: I don't know him. So 75 % of the meetings are over, huh? This is the last quarter. Tomorrow we go. So the last meeting before I hope to come back beginning of February maybe for 5,6 weeks, I do not know. You have some time to consider, to consider what I would advise you to think about that what has been the value for the meeting of the meetings we have had so far. If you have done it you would probably be able to tell what kind of a value you would get out of or try to get out of this meeting. If there have been accumulations of questions I certainly have not helped you to have them answered because I talked all the time, and even when I start out with a little discussion then during that particular part when the people come in then all of a sudden I decided I ought to talk, I do not know really for what reason but it seems to be that that is customary with me and then of course I overtalk too. So I promise you if you have questions I will answer them now. Good, Yes, Linda.

Linda: Mr. Nyland, I talked to Charlotte Lee this afternoon and I think I finally got it straight in my head what the question is that I want to ask. You talk about work and I understand what work is and then you also talk about the necessity for certain changes and I understand the necessity for certain changes in myself because many times I can't function properly just in everyday life let alone in work. Now, um, Charlotte and I want to ask what is, where do I draw the line between

accepting myself and observing and working and then, ah, trying to improve or in an ordinary way to, um, to make myself a better person in the sense of growing myself in an ordinary way.

Mr. Nyland: Yes. I know what you mean. You know Gurdjieff calls his book an impartial criticism (A: Yes.) which is almost a contradiction in terms because if it's impartial one cannot be critical, and at the same time he means something by it. First impartially, then criticism. To apply it in work it means first wake up so that by means of impartiality one accumulates facts which are truthful and absolute in the sense that when they are objective they are quite different from subjective interpretations. So I collect facts and this time the facts are there and I will have to accept them because they are based on the acceptance of myself as I am. So the facts you might say contain impartiality. Perhaps it is better to say the facts have no partiality and because of that they are more reliable and when they are more reliable I can do something with it because I know that then that will always remain the same and I am looking for something that is solidity, something that is absolute for me, so you might say that once the absoluteness has been established I don't have to go back and see if it is still there. The accumulation of facts which are received in an objective sense are accumulated and recorded in part of my mind and as a mental function, as any kind of mental function, they become subject to memory. Memory is of course nothing else but a recalling of that what has been a fact and received by me and registered by me in whatever form it may be that it is now available for me or something on my part that wishes to look at such facts to bring them back as if they are still there and as if at this moment they are as real as when I experienced them. So now I have facts in my memory and when they are related to me I have really two kinds of facts. One; that dependant on what I have accumulated when I in an ordinary sense an unconscious state contemplated myself and have

thoughts about it and interpret it and in certain way and then came to a conclusion that I, as a person, was made up of such and such and such. These are ordinary facts for ordinary life and useful for ordinary life. But I want to talk about the possibility of a new kind of life, I have need for new kinds of facts, and such facts, since my new life will have to be and I hope will ultimately reach an objective level, I now have to use objective facts in order to get there. So the accumulation out of facts which I receive when I am awake, and they are recorded in a mental part of myself, also belongs to memory; they are gradually accumulating in my memory and there are two kinds now, one absolute facts and the other a little bit less absolute a little bit more subjective or perhaps partly completely subjective but in any event not as yet hundred percent objective. With this now I start to study myself. For that kind of a study I use my ordinary brain, and I let pass by in review all the different facts I know about myself, and sometimes I am quite clear that certain facts I have received about the same thing but that I also know that these facts are not really alike although they refer to the same kind of experience or the same kind of behavior but I know that one fact is a little bit more reliable than the other. I contemplate now all the facts of myself; this means I take out of my memory the facts and now let them pass by and I look at them, I think about them, probably I weigh them, I ponder. Sometimes when that kind of a facts that are susceptible to that I feel them. That is, I have a very definite attitude toward that what is me and I try to be, regarding the facts, in a certain way impartial to them to be able to select from the facts those that are most reliable to me. If I can I select absolute facts but nevertheless they remain facts and I am thinking about them and I am now considering a critical, a critical attitude toward even such facts because the facts, although they may be

absolute, are still an indication of my behavior. And that therefore, instead of considering the facts, whatever they are, they have given me a knowledge of myself and this time of course, reliable knowledge. Nevertheless, it was knowledge of a certain kind of behavior belonging to me in an unconscious state. So this is now the criticism based on the impartiality first, the accumulated facts so that there is no question about them, and then to judge them in accordance with the value they have for my life. And this kind of criticism I look at myself and I know that I am this and that, I am that and there is no further question about knowing that and also that the facts are the way they are, and I compare it with what I understand in the first place of the circumstances in which I operated in which my behavior became apparent and I also consider it in the light of that what I think is becoming to me as a man having in mind the possibility of growth or, rather, to stay within the line of this ordinary life, that I would like to become a good man and staying in line with that what I would like to be as a conscious man of that what belongs to me now and can be kept and that what also belongs to me but what cannot be kept. With other words I make an ideal of that what I hope to be in the future, and the future may be far off and the future may be tomorrow or the future may even be that what I am now contemplating an activity, and it doesn't matter at all because I want now to make sure that what I have been that I knew it has been like that and ~~also~~ has been valued at the proper place where it belongs in my existence. That is, I have become part of that what are the facts of my behavior and that has determined a certain I call it level of that what I am as the performance of a personality, and now I must consider if that performance as I now know it is in line with that what I really wish to become. All of this is unconscious and ordinary mental function. It has to do of course with the subject being me and the possibility of the growth of myself in trying to become a



conscious man. So my ideas about what is a conscious man also remain for a long time subjective until I get accumulations of objective fact and then I would be able to describe what could be an objective man, but I will always go through the same kind of performance of looking at myself with the facts that I know are reliable and then determining what my future activities should be. I definitely have to judge about what I have been to what extent even at that time it belonged to me or I wished it or even to the extent that although they were observed objectively the motivation for that form of behavior may have been wrong; it may have been selfish; it may have been a result of anger; it may have been because I, as an ordinary personality, was jealous, or I as my personality was lazy. And all of that when I study the form of my behavior as it is, it links up with whatever the motivation has been whatever the state was in which I was and then in behaving I performed a certain activity or perhaps I acted in a certain way. You see it doesn't make any difference between an ordinary affair of life where I consider myself and what I recall of what I have been and this kind of impartial criticism. That is, the principle of the criticism is the same but the difference is that now I am dealing with facts which are really so and the other case I may doubt it that the facts were that way, and although it may seem that it is a small difference it is tremendous. Because as soon as there is a little doubt that a fact is not exactly the way it has appeared or that the fact in itself can be subjected to a further explanation or a rationalization process or a reducing you might say of the value because maybe it was not properly recorded, or it was recorded under circumstances where I could not pay enough attention to it, all of these kinds of things are additional thoughts about the consideration of a fact of myself, and when it is not received in an objective sense the rest of my mind, which loves to explain things, has a little foothold in doubting that what is supposed to be a fact

and perhaps it isn't, and this question of doubting immediately introduces in me the possibility of utilizing a fact you might almost say, to my own advantage, and as a result that what I now will decide is going to be based on not correct enough knowledge or knowledge seen through a colored glass. (A: Yes). All right?

Linda: This runs a good bit contrary to my natural tendencies to be critical of myself and to castigate myself and I think that that is where my particular problem lies in this kind of an application because I am much too willing to criticize before I am sure that what I am criticizing is precisely so.

Mr. Nyland: Well, you have to learn, of course, to become impartially critical. (A: Yes.) It also means that in the criticalness I don't want to associate with any other kind of idea that I have of myself. When I want to chastise myself that most likely is laid on because someone else told me that it ought to be that because I was sin I ought to chastise, you know, or that I have all kinds of other rationalization problems which make up my personality and in which that what is an observation of an ordinary fact in an ordinary way simply finds its place and then that takes place afterwards in consideration of what I now have accumulated as a new fact or a fact that is already old. These are the tendencies of oneself whenever I happen to think about myself and they of course also will appear when I have new facts which are absolute. That I will not change. But when I see that that it what I am doing, the problem becomes that when I am doing this, when I am rationalizing or when I am really engaged in trying to button myself up, that then it would be extremely useful to see what I am at that time.

Linda: Yes. That's where I am still too attached.

Mr. Nyland: Yes, and if at that time I could accumulate absolute facts about myself I would have the answer. (A: Yes.) Alright?

(A: thank you Mr. Nyland) Good. Yea.

Q: Ah, I'm very interested in objective art Mr. Nyland, as mentioned by Gurdjieff and I was wondering if you could speak about it for a minute and maybe suggest some reference works or some other place I could read up on it. I'm especially interested in some of the things he writes about, architecture and certain kinds of spaces which have an objective effect on anyone that walks into them.

Mr. Nyland: Well the answer can be very long and it can be very short. Objective art can only be touched after you know what subjective art is. And before one actually can do something about it, that is actually become engaged in the creation of objective art, you may have to go through a long kind of a rigmarole of accumulating information about it. It will remain always interesting to read about it and perhaps to have examples pointed out of objective art but whenever I know there is now an object of objective art and it happens to be seen by me, am I able to perceive what I really ought to perceive. So even that as an interest that I might have in it will refer back to what I am as a person being able to perceive or at least to be affected by objective art. Now in a general way one says objective art will make an impression on everybody who is under its influence or sees it, not that the impression has to be a liking or a disliking but they will be affected. And I cannot testify that that is the case myself when I am affected because I don't know how the others are affected. So whichever way I turn I'm up against it. In order to find out what is objective as art for me I can define it as something that has to be entirely free from my subjectivity, and you know well enough how difficult it is to be free from it; because not only it need not, it cannot be self expression but there has to be something that has a definite meaning and that meaning must not come from me. So it has really it cannot be my thought,

it cannot be my feeling, it even could not be my technique or a style. What would be needed is that that what I am becomes a channel for the expression of something that I would call objective as long as it is not an expression of anything that happens to be on earth, and as long as that when it flows through the channel of myself will not adhere to any subjectivity of me as long as it flows through me. So the requirement is the channel has to be extremely clean almost you might say smooth and should not offer any obstacle. The flow has to be free. In the second place that what flows is not of this earth, it has to be objective; and the third is if that is the case how do I know where it comes from and how do I know how to become a channel. Now I can read about these things and I say that that what now is a cathedral when it was built in accordance with certain requirements of measurements, I can go in there I can experience it I can get under the influence of that what may be an architectural law expressing certain conditions which will make a man when he is there affected in a very definite way. I can play music or be affected by music and that it can start in me a certain activity so that I have to do something with it and it can change me physiologically or psychologically. I can be in a state in which I myself want to express what I now <sup>wish</sup> ~~want~~ to express and suppress everything that is self expression. I think in the beginning I may have an idea that it ought to be easy because I knew a little bit about what objectivity should be. When I start <sup>to find out</sup> ~~confidently~~ that it is even impossible for me to be impartial regarding anything that is new for me ordinary subjective art. And when it has to do with someone else outside of me perhaps I can be at times objective and most of the time I will always see who was that artist what did he do what kind of medium did he use what kind of a thing did he really want to mean when he said this or that or when he gave a title to his painting or when he had a photo-



graphy, a photographic instrument and wanted to photograph something that appealed to him, how does he know it appeals to me. What is the universal quality and how can I find out that it actually could affect other people, not in the same way, but affecting them and all of them so that there is no exclusion of anyone and if there were some people who were not affected, of course it is less than objective art. I think the interest is right. I think the road in the beginning is to try to be artistic and to try to develop a certain form for oneself, a certain style, a certain possibility of pouring something into that form, and to perfect it, and then to break the form and to see what is left.

Q: What do you mean by breaking the form?

Mr. Nyland: If I could detach myself from everything that I've written and still something is left, it would be objective. If I can have lines that I've written and erase them and keep what is written between the lines, it would be objective. If I can paint and I have a picture and destroy it and it is still there, that is objective. I have to eliminate the totality of everything of me in order to give a chance to something I hope exists to become manifest in my non-existence; that would be objective.

Q: Is the emotion----I think the emotions are involved more than anything.

Mr. Nyland: In any kind of an art form emotions have to take a part.

Art can never be warm when there is too much mind, and art has to affect you and mind doesn't really affect you, it can hit you a little bit, but it will very seldom penetrate. Mind is cold and never can be art, but when in mind there are concepts which have to do with the possibility of infinity then it could become warm. Whatever is required for objectivity is that kind of an understanding of infinity that it can exist for me as a concept without having a form. Because you see, in infinity I cannot allow any finite form to exist. If I really want

to be objective in my art I have to be God. Almost I would say that what is objective art is god in a form.     Yea.

Q: Mr. Nyland, talking again about the self observation per se I have a thought about it, if it is no other requirements but I notice impartiality, simultaneity....

Mr. Nyland: You have what you said?

Q: I thought about how to     this...

Mr. Nyland: this self observation

Q: because the I is still not all and one has to think that it exists for observe and then I have to think when I try to observe my self that something over me is observing me and it is taking place...

Mr. Nyland: I explained it last night. (Q: yes) you remember I said I wish to wake up. I want to become conscious something now must take place in me that I have the proper attitude towards that. It is as if I sit and if at that time I want to change without changing my self. It is as if I have a concept that is just about ready to be taken by me. It is not as yet taken I sometimes am afraid that if I take it I will spoil it. When I am unconscious I would like to be taken by that what is consciousness, but I don't dare to leave my unconscious state because I don't trust as yet the state of consciousness.

Q: Then is not picturing in one's mind that there...

Mr. Nyland: It's quite all right if I get over that little obstacle the little threshold which divide at the present time for me my unconscious state and a conscious one. Sometimes it is like a threshold that I have to step over. Sometimes it is like a realization of my self existing without, you might say, any thought or not wishing to think or to feel and simply to experience the awareness of my, that I exist.

How it takes place is very difficult to define and only those who know, that is by experience, they will recognize it as something that is possible. I have compared it sometimes to a question of mathematics in which a certain object is seen in a certain way and we call it optical illusion. And that that now what takes place in my mind when all of a sudden I see it differently, a stairway going up on the left side and you might say going in and then all of a sudden changes and it seems as if it is protruding, and the lines on the paper remain exactly the same but the optical illusion is that one moment I see it one way and the other moment I see it another way. And I question my self what has taken place in my mind or what is taking place in my eye? Now the difference between what I call an alertness and that what is an awareness is only that in the alertness my functionings are still thinking and feeling and in taking away as much as I can, reducing such functionings that still something is left which I say is a realization of something that I still exist even if I don't use my mind or my feeling. So I said last night I sit and I wish to wake up. It is I want to become conscious. I now try to be aware of the fact that me, sitting, is sitting, is in existence and I do not want to use my mind to tell me that I sit and I don't want to feel that I sit and I don't want to use any sense organs that I sit by touching the chair. I have explained it before that if I sit and I close my eyes that I keep that image of myself and again I will know I exist although I have eliminated the process of seeing myself. When I twist around and I make movements I can become aware of the fact that my body is moving. It's also possible at such a time that it could be impartial, but at such a time when that happens this kind of an awareness of my self is registered somewhere, and in order to illustrate it for

myself or to make it simpler I simply say it is registered, registered in some place where it can function where it actually can receive it impartially, where it actually belongs as pure intellect becoming aware of that what is now a fact of my existence. I call it simply, when I say it takes place in part of my brain, I call that a little I. Whatever is meant by that, it may mean only that the possibility of real intellect having to start out as a beginning and then I hope might become later a real intellectual body it starts with striking a note and I call it a DO of the intellectual scale. It is the beginning of an impulse which I hope will stay pure intellect without interference of anything else. The DO of that is really the little I and when I say as if little I exists it is also as if I hear the sound of the DO being struck in me; it is not that there is a sound actually, only I for that moment live as if I am under the influence of that kind of a sound which for me when I say as if it exists becomes reality as soon as I act in accordance with it, as soon as I act in accordance with that what is an assumption as if the assumption is a reality I then accumulate a fact which is real and I don't care any more if the little I existed or not; it has given me a fact, I was interested in that. The means by which I get it meaning perhaps an as if and meaning perhaps after some time the necessity of a changing over into a reality of real I does not concern one, not in the beginning. I want to accumulate facts which for me become verifiable which are absolute which are deposited and which give me a certain amount of absolute knowledge and that now when it accumulates will enable me to create a variety of things and even will be able to make me change the as if condition into one of reality but you see my accent is not so much on that I am what it is, the accent is on the activity that I will go through as a wish for experience that then as a result I will have a fact on which I can build.



I say it is only for a the reason of illustration that I assume that there is a actually a little I, but when I want to describe it I don't know how to describe it. Even I cannot describe a mental functioning and I cannot describe what is an objective faculty. I can have ideas about it and I can go into electronics and say the mind is made up of this and that and there is a recording factor like a film which then when it has facts written on it is stored away and when I use my memory I take out that film and read it or let it be projected on a screen, but you see all these things are little images that perhaps may be theoretically correct, but they do not give me the experience that I am really after. The experience I want is definitely a certain knowledge which reaches me, that I say I exist; and I use this term when I say I AM; and that statement I make for myself a clarity that I, now existing, exist on earth as my AMness and that because of this the little I at that moment is observant of me and there is a unity between the two because they belong together; and again explaining it I say I create it, I, in order to observe me so that when I make a statement, I am, it becomes reality. ALright? (A: alright). Good. Yea.

Q; Um, last time you came out you talked about taking five minutes in a day and sitting and trying to be honest with yourself, and I have been trying to do that. Since then I have been trying different ways to figure out what you meant and I still am not sure. I've gotten where I sit very quietly and just been quiet and then you talked of a dialogue between yourself and a higher part of your self, and I can't even imagine how I'd do that.

Mr. Nyland: Well, it's the first sign of honesty to say that you don't know. And when you have that as a basis you have something to start with. It sometimes is very difficult particularly when it goes in

little diagrams or <sup>in</sup>imaginary conversations. Because when it is imaginary you have to do everything including the creation. All you know is your self and you also know you can talk, and the imagination would require that you actually listen to an answer, and perhaps the imagination has to go further than that, you imagine that you hear, and that is really how one starts. Because then I create that what I believe in as if it exists for me, and then for me when I believe it exists it affects me and then my behavior takes on the coloration when it affects me, when that what is outside of me as if, when I, now, behave as if it really exists, I am under that influence and this becomes for me the reality of my own existence. So that, even if I say that it is an imaginary answer I receive, I start as if it is an answer that I actually hear. Now, for this I project that what I happen to know and what is honest with me into the direction of where I think His Endlessness, or the person who is going to give me an answer, would exist, a higher level of being; and then I hope that that thought of me will come back to me as an answer. So what one really does, I consider myself and I judge myself in the light of that what in my best moments I hope I could be or perhaps what I wish to become, and for the time being it might remain an interesting intellectual skirmish about that what I consider myself to be as I meditate and here I am even if it is not entirely impartial, together with that what are the highest possibilities of myself in thinking and even in feeling about myself what I ought to become, and that the answers I get are reflexes of that what is this higher form of my wish for existence, and the imaginary conversation is simply a duality of myself in which one part of me is affected by that what I consider of a higher nature towards which I strive and the other is that what I am in ordinary life.

You see now what I mean. Out of all this as a possibility of a conversation something real is going to take place because considering the different factors that are involved and with my real wish that I would understand what it is to become more ideal and I define idealism as that what I can control more, that is more within my power, and that when I say my power then that what I am in reality is like, and I want to define it, a full-grown man, or, I say that what I would like to be should be as if I walk with God, and then of course thinking about it or meditating I say, what is God for me? Again I define it as that what is for me the highest or perhaps objective or non-subjective or something that maybe I have seen or hoped for or conceived in the past or an example of someone or a book that I have read in which I am affected and whatever is the total conglomeration of what I call higher thoughts for myself and higher feelings, I now use that as a means of endowing something that I call an entity and I give it a name, God, and then it speaks to me as if it returns my own thoughts; because there is nothing else at that moment. I can start to reinterpret it and I can say well, that is not all there is to it because I am not the only one, and that therefore when I exist I hope that there is a possibility that there is a contact possible with something that exists outside of me if I understand my life and if I understand that there is other life also, I may even start with the people who are on the same level and then I end up by that what is the highest that I possibly can conceive of. When I start to put it in that kind of perspective then the totality of my reasoning and the way I wait for the voice now, it is quite easy to say it is as if the voice comes from somewhere out in infinity, and there is no reason why I shouldn't say that and there is no reason why I shouldn't think that it is actually taking place and there is no reason why I shouldn't assume that God actually exists and no reason why I shouldn't assume that at

that moment He was looking at me. What I am interested in is my own conduct and as a result of that kind of meditation when I sit quiet, I make up my mind this is what I now will do, then I have the obligation of doing it; and I would almost say that's all, that's the end of the conversation, and the beginning of activity.

Q: I had an experience yesterday that I was trying to do this and nothing happened and I was, something just afterwards, I was, I know I had to do something and something said I had to sweep, um, mop the floor; it was just part of my mind, but it was something I had to do and there was no question.....

Mr. Nyland: Go ahead and do it.

Q: ..and I did it.

Mr. Nyland: Good. And next time there will be something else and next time it will be a little different color and the next time there will be a knock on the door and the next time there will be an imagination which is almost real and the next time there will be something in front of a curtain and you want to raise the curtain in order to see better and the next time all of a sudden there will be a perspective as if it is heaven. Go on; it will come. But you have to have patience. Yes.

Q: Um, talking about the I as....

Mr. Nyland: Who is this... Micky? Who? What's your name?

Q: Mike.

Mr. Nyland: Mike. Yes Mike.

Mike: In talking about the I as unconnected with the thinking function or the feeling function and then also with the senses, in work attempts in what we talked about and what I understand of work attempts, the process of diminishing as far as possible the thinking function, in other words attempting to clear the mind of thoughts during the work attempt and also the process of impartiality in clearing the feelings, but yet it's unrelated with senses and I know for my self during motion such as



general motion such as hammering or sawing or walking, uh, the senses are more activated at that time and yet the things like work days, it seems that the process of motion, well, we talked about this last week, a week ago yesterday at the meeting and it was Bill Mac Donnell, I believe, who gave the metaphor that the little I gets bored that there is no motion that there is nothing to observe, but, uh, I don't understand that motion seems to heighten the senses, uh, just the process of sensing, feeling and seeing and hearing for me and it makes it difficult, it seems to get in the way almost, it seems to get in the way almost of my making an observation.

Mr. Nyland: You know it is a question, always, how much energy is available for what purpose. If I consider the purpose important I will probably marshall a great deal more energy than when I consider it just superficial. At the same time when I am considering myself being interested in the wish to wake up and that I also know that it has to be maintained in my ordinary forms of behavior, it is quite logical that how much energy will go for the maintenance of my ordinary unconscious state will also determine how much energy there will be left for the wish to wake up, because at any one time the quantity of energy is definite, there is no more even if I wish it. How much there is I don't know, I don't know enough about it until I start to try to find out how much I can send in one direction and how much in the other. Now, when I want to wake up and I know how difficult it is and I know that even if I make that kind of an attempt that the conditions of course will prevent me every once in a while to do it because that what is the little I cannot exist under any kind of a condition, it has to be tenderly treated, and you might say the soil has to be prepared for it before it has a chance even to start growing. Then of course the question how much energy goes in one direction or the other becomes very important for me. It is a

matter of trial and error, and sometimes I know that there is enough energy for the wish and actualization of that wish that I am awake and at other times it's impossible. Now, there are different ways of course of going at it. I can establish first a state in which absolutely nothing of my ordinary life is taking place. I can say then that all the energy that is required for the maintenance is very small and I hope that there is enough left for my wish to wake up. Of course under such a condition I can be awake, but if the particular activity of myself is reduced to practically nothing, that even if then the I having enough energy for the awakening the object is not sufficiently interesting for I to do any recording, because there is no movement, and after a little while I, existing, will remain only recording that what exists when it is <sup>once</sup> recorded it is not necessary to keep on recording. I would almost say the little I falls asleep. Now this question of division of energy if it is necessary that there is something that is at least alive and shows it and then in that way behaves, then I would like that behavior to be very little, although keeping on behaving, and because of that requiring very little energy. So that as much as I possibly can there is energy available for another purpose of wishing to wake up. I try to reach that state by relaxing every activity of myself mentally or emotionally or physically and that then what is kept going may be a little bit of a behavior in the form of moving my arm or sitting or walking up and down, something that does not require much attention, something that I already know by habit, something that does not require association of my mind, something that really can be observed without any particular wish for changing it one way or the other or liking it one way or the other. There is always a certain place in which the division between energy going one direction for the necessity of the maintainin<sup>g</sup> of myself and energy going into the other direction are

more or less not in equilibrium but more or less related to each other so that that what is being observed is sufficient in its dynamic quality for the observer to remain awake. Now if I increase the energy going into the maintenance of my unconscious state of course in the first place I take it away from that what would really like to use it for consciousness. In the second place when that what is conscious becomes active I use this energy for different manifestations and when the manifestations become the result of that what I now call ordinary functioning of my personality and when there is as a result of my feeling which is now functioning and my mind which is also functioning a resultant activity which is expressed in behavior, now when the little I tries to observe that, it may be affected in this increased dynamic quality of the object which is me, and then because of this the surrounding which is the object being affected in itself by constant partiality as coming from one's feeling center and constant association as coming from the mental functions that then it is impossible for the I to be impartial or to be instantaneous. I have to find a particular proper place in which both processes can go on, and hoping then that gradually that particular place which is a certain, a certain spot in between absolute non-activity in an unconscious sense and absolute activity in a conscious sense and that by the acquisition of something that I know how and develop the method and develop a telescope and develop my eyesight as an observer or develop the little I to become grown up, that gradually that particular point is shifted as a point of equilibrium or as a point in which energy is divided more and more towards the

conscious side and that what I would call progress because that is actually what I would like to take, to have to take place. What does it involve? It simply means that the I now observing very simple activities gradually will be able to maintain its own as consciousness when that I observes much more complicated processes. I do not know how long it will take. I say it is a matter of trial and error because at the time when I try to observe and then I find half a minute later that I am already back again into unconscious state, I know I have failed. I--maybe I was foolish to try it in activities which concern me very much, and when for instance it may be something that requires any one of my sense organs like, as you say, carpentry, and I have an intention of doing things very well and naturally energy will have to go to that kind of an attention, there may be that what I am now doing unconsciously is so busy that it prevents the little I even to look at it. Many times try to see it as if God opens the door to your life, and you are so busy with the affairs of your ordinary life and they may be good and bad, but nevertheless you are busy and God opens the door and he sees you, he says I'm sorry, he's too busy. Yea.

Q: In All and Everything I am not clear where I, there are two places to earth both to settle the same problem of the slaughter of the two-brained beings and to settle in the same way by a religion.

Mr. Nyland: You understand what is meant by the slaughtering of two-brained beings.

Q: Not really. Only that I see what I have done to myself sometimes when I am feeling....

Mr. Nyland: When it is applied to oneself there are always two



different fights, one is an inner fight and the other is an outer fight, one is a civil war and one is war on a larger scale with different nations, one is that what is inside and which is my own world and the other is that what is my world in relation to the outside world. There are two definite problems that have to be overcome. One is the consideration of myself as a habitually being which sometimes is an expression we call it two-centered because the brain is so little developed and then whatever animal characteristics there are in man it may be his as let's say habits which he is perfectly willing to utilize and then assume that in utilizing them something then takes place for him that will enable him to become free. So in order to find out for himself what might become his freedom he takes away the possibility of actually seeing them for what they are, he slaughters them to get them out of the way hoping that in that sense he will glorify God. That is the idea of man that if he can have his two so-called smaller centers or centers that are not worth as much, that in his animal instincts and his animal whatever may be feeling or intuition, that then there is a possibility of consciousness to exist, and he is then after that and he does it with the best of intentions of trying to get rid of it for the sake of glorification of the Lord. Now this applied to the outer world it's exactly the same problem. I try to eliminate from that what is the outside world for me all the things that I believe are in the way for me to see God in the outer world, and I take everything that I don't like and everything that I cannot approve of or everything that I believe is not the way I see it and any kind of religion that I see that other people

confess which I don't agree with, or any kind of an opinion that may be in existence in my friends and so forth, I will wish to argue them out of the way and if I possibly can win the argument I kill them so that then my opinion, my consciousness, can be there for the glorification of the Lord. That is why there are two visits necessary because it is a very definite problem that goes either inside or it goes outside and it could not go at the same time in both directions. But if one understands what is really meant by this kind of a civil war and this kind of an outside war and that really the purpose is that I will not want to glorify the Lord by that what I have as my ordinary consciousness as a means when I kill off the rest, but that for me the elimination of such sacrifices must imply that that what then remains in existence has to be developed in relation to that what is my consciousness and that would mean the development of a harmonious man. It is really what he is trying to tell is that the development of man is man, it's not brain.....try to read it in that way and maybe it will give you a little different viewpoint. Yes.

Barbara Rosen: Sometimes I have a lot, a lot of nervous energy in me and lately I've found that I turn it against other people and it becomes negative.

Mr. Nyland: What becomes negative?

Barbara: The energy I have.

Mr. Nyland: What do you call negative energy?

Barbara: I begin, I become angry with other people and I can't stop the thought process.

Mr. Nyland: For what reason?

Barbara: For petty things I think.

Mr. Nyland: Huh?

Barbara: Petty things.

Mr. Nyland: No, well, has it anything to do with this question of....

Barbara: Ah, yes, well I guess I should finish.

Mr. Nyland: Because now so far now you are describing a state that you are affected and you become angry.....it is something you don't start out with.

Barbara: Also at that time I, I do think of Work and I do think....

Mr. Nyland: But why? because you might as well forget about it, don't try it.

Barbara: But how can I, there is a lot of energy.

Mr. Nyland: Sure there is a lot of energy.

Barbara: How can I change it into something productive?

Mr. Nyland: Don't use it for anger. I mean if I have energy....

Barbara: How can I change my thought process?

Mr. Nyland: You can't.....become active physically, your thoughts will not be as much and probably some of the energy has to go into activity, physical activity and the result is of course that you won't think too much. Go take a walk when you are angry or when you happen to think about other people that you dislike, you will forget it...become interested in something else. Now it's extremely difficult to become interested in Work because that is contrary to the state that you are in when you might say let's call it negative or anger because that you love and Work means I cannot love it. Work means I have to accept it for what it is, I cannot even

describe it, I cannot even feel pleased that I am angry. I have a lot of energy; use it in the direction where I can if it is possible maintain a certain level of an awareness and where the expenditure of such energy is not in the way of my wish to be aware. If you have so much energy, blow your nose ten thousand times or keep on chewing..with nothing in your teeth..it's ridiculous these kind of things, I know. I would move my head left, right left, right, left, right, left, right, I would even say abracadabra, abacadabra, abacadabra...why wouldn't you if you have energy. You know, move your arm, do the first obligatory; unh, unh, unh, unh, go ahead..all that energy, get it out..sing. I've told you several times that when the elevated railroad was still running in New York I would use that because of the noise that I could sing on the street. You know if one has extra energy and it has to come out take someone as a sounding board and talk, talk, talk, anyway you like..as if the nervous energy couldn't be expressed, of course it can be but not necessarily being angry unless you want to be angry at yourself. You know I never understand these kind of things that when I know there is life in me, which of course is energy even if it is nervous, that there is no chance of utilization, and I would almost welcome the fact that I am so filled with energy that I burst...I would almost risk it, I would sit in my chair hoping that my brain would blow up...I honestly mean that...because then I would see the stupidity of that I so-called have such energy that I cannot use...it's nonsense, of course you can use it, but you don't use it and you love to think about it, you cannot use it; there is so much; you are so nervous...Who cares about it.



You understand what I mean now?

Barbara: Yes.

Mr. Nyland: Don't use nonsense as an excuse. If we want to wake up, wake up. If you want to fill a can keep on filling it, at least you have a full can even if it runs over. What's the sense of trying to wish to control everything that you have as a energy when you only can digest one tenth part of it. Why worry..say ten thousand times God thank you, thank you or thank Thee...I am alive... and say it in all kind of shades, all kind of variations... I am alive, alive, iam alive, I am alive...sure that's a laugh... try it though. Now, yes.

Kathy Differding: I've never understood when people said that friction was useful for work...Either I don't understand what they mean by friction or .....

Mr. Nyland: Friction is going against the grain when there is something opposing the motion that you are engaged in or opposes your wish that you want to accomplish something that you have in mind, or at the time when there may be argument between two people in which one tries to convince you and you try to convince him or whatever it may be.

Kathy D: How can you become impartial to this?

Mr. Nyland: You don't/

Kathy D: How can you....

Mr. Nyland: You don't, but it stirs up a great deal of energy particularly when you go against the grain,by that is meant that I

stop my original motion....I have energy which at that time as motion energy is prevented from expressing itself. In physics that kind of energy, kinetic energy, becomes energy of place. It is, I push a certain weight and it has momentum, it goes. I put some kind of an obstruction in the way and it hits it. At that moment the energy which is kinetic changes over into energy of place, and if it's pretty good then it gets warm even..Whenever there is any friction it is something that is something is preventing certain things from going in the right way at a great deal of extra expenditure, and when that friction happens to be there it seems to be quite useless although it is made because there is an opposition which cannot be overcome. Friction is crying out loud. It is something that prevents something to take place, and it is something that then objects and it cries out loud that it is prevented like a person gets angry and mad when someone crosses him. You do now the crossing because you prevent yourself from executing what you originally set out to do and for which you had energy. I wish my habit to change into a non-mechanical process. The energy that I use in doing the habit of course represents a certain amount of energy, maybe not very much but nevertheless as a habit, and when the habit becomes apparent I am, something of me is in motion. Now I stop this. It goes against the grain because that would be my mechanicality. I stop it so I break mechanicality and here I am still there, ready to go but not being able to go. This I call friction that is aroused because there is an opposition. At that moment the energy at place, that is, the energy which is there is ready to be used at that place for the possibility of

waking up.

K. Differding: Do you have to stop wanting to continue the lines we are going in before you reach this.

Mr. Nyland: I'm afraid so.

K. Differding: That's what I end up doing. I just keep trying to go through it.

Mr. Nyland: Then it gets lost just the same. There is nothing to start to control it and there is nothing that changes the energy into another form.

K. Differding: I think I lose more by trying to fight myself.

Mr. Nyland: I think you lose more by trying to continue it against what you think is the grain and never reaching it because you never reach the grain to oppose it. Let's say it simply, you want to go through the door and instead of going through the door that you get to the other room you will stop and contemplate the possibility of going to the other room. At that moment you change the energy of going into an energy of standing in front of the door and then afterwards you might change the energy of that kind back again into an energy of motion in going to the next room. But you see that at that moment when I stop I have a chance of using the energy for one purpose or another instead of going to the other room, I now use it for waking up.

K. Differding: Then you have to accept friction that comes upon you as a chance...

Mr. Nyland: As soon as it is apparent that there is something as

friction which represents energy of a certain form or a certain kind, what is needed is a conversion of such energy into another kind of energy useful for my wish to wake up. The question of a conversion, I have talked about it many times, simply refers that all kinds of energies can be made into one kind of energy for the purpose of being awake. I can use even energy that is dropping down from someone else because he is not using it, by picking it up out of the gutter and converting it in myself. I can use my ordinary reactions of certain things I dislike for the purpose of accepting them as an opportunity for work. I can even use child's laughter as energy expended when I am able to pick it up by being receptive to that as it occurs. It's lost for the child but it is not lost for me when I wish it. All kinds of forms of energies always flow over into each other physically as well as psychologically. I can change electricity into magnetism or reversely. I can change electricity into motion if I want to. I can change motion into friction. I can change even high equivalent of motion into sound. I can even change it into light if it is intense enough. And all forms of energy, physically speaking, are there and they are all related and they all are expressed by  $mv^2$  in some way or other. Psychologically it is a little different because I am not so familiar with the different phases how one can be converted and go over into the other, but I do know that I can change a thought, and I also know that if I introduce something that becomes directing my activity that then the energy that used to be or wanted to go in the direction of thinking is now diverted into another form. I also know that regarding energy which is in my mind that a conflict

between that what is mind and what is my feeling can be resolved when both become active in my body, and that immediately the conversion of that energy for the purpose of being awake if they could be connected together that then they could have a mutual purpose. It is difficult to talk about psychological energy because we want to use our concepts of physics and they really don't apply.

K. Differding: I was thinking of an experience in which I was cooking and then some people started to work with the electricity turning it on and off and it was interfering. I had to go around it. I started out O.K. and then I started to get frustrated and just react and I was just completely mechanical.

Mr. Nyland: Why don't you make a lot of friction? Make a lot of friction, start cursing them.

K. Differding: I just kept trying to go on my way and they were in my way and that was about as far as it went. That's how it usually goes with me.

Mr. Nyland: Well, I think one ought to utilize the activity of someone else.

K. Differding: That's what I thought.

Mr. Nyland: Yes. Ask them in your house as it were. Please come in and argue with me. Yea, one says you are such a nice enemy, I always profit from you. Yea.

Zilla Haimovitz: On monday night.....

Mr. Nyland: Tell me if we are on the end.

Jerry Lindsey: No, it's still going.

Mr. Nyland: Not yet? oh, thank.....

Bill McDonald: It's fortunate.

Mr. Nyland: How do you mean it's switching?

Bill: Two machines.

Mr. Nyland: One machine and then the other? That would be a nice thing how to connect that, how to combine it, huh? Alright. Yes, Zilla.

Zilla: You told us on monday night to try to make our lives sacred, and I have been attempting to discover in my daily experience what that means. How to do that. There are moments, there are times every day and types of activities in which I can work clearly or meditate, and those are activities which I know are ways of development of that quality, and then there are other moments every day in which I realize that I can't work because I am involved with people or with painting or with nature in some form and those experiences, it seems to me I feel or I experience that in the things of the earth are manifested divine energy of some kind or that the things that are coming like I am confronting another person and it seems to be a miracle that they are there before me. Something is trying to.....

Mr. Nyland: Which is right and to that extent even if it is hallucination it is perfectly correct for yourself to assume it. You see, if it isn't so in an absolute sense, it can be quite useful for yourself. I am only afraid not to interpret too much so that it becomes a little top heavy.

Zilla: Uh huh.

Mr. Nyland: That is the danger, but I think within the particular range that I want to apply it, it is quite possible to derive



from it a certain amount of reality and leave the rest alone, because the thought usually for that is quite fleeting and it occurs and one does not feel all the time the presence of something precious. It's only a little thought and it's alright. The other, when I am engaged in certain pursuits that have definitely a different kind of a quality it is not only that I am engaged in that what is an object that I hold precious, or that I admire or I pray to. That what counts is my attitude. And you see for that reason it doesn't have to take place in a certain condition of my life, and it doesn't have to be delegated or related only to the fact of being in church. When the attitude within myself is correct I can be religious regarding a cat. Or I can even be religious regarding a piece of bread. It is not in the object. The difficulty however is when it is just ordinary mundane I am affected in my attitude and I fall back into an ordinary unconscious state. And the reverse is also true, that when I am really in the proper attitude that then everything around me that I would contemplate is deified, and that is the lovely thing, because when it can be really going over from one into the other and dependant entirely on the state in which I am, that then I would almost say the conclusion must be there that I can create my own world, and as soon as I can do that I become independant of everything that is surrounding me and nothing can touch me, and this is really what I meant, you see, but when one becomes really interested and engaged in work that then the quality of that what I do when I have this proper attitude towards it, and that what actually is accomplished as a result of myself becoming more and more a man

will totally represent a certain level of life with which I am not familiar in ordinary life. An the deity that appears then is the creation of myself in the direction of wanting to become conscious with an instrument that also has been created which helps me to perfect myself or at least enables me to go in that direction. With other words, whenever I think of Work, when I feel it correctly, when I apply it and when I wake up and when I remain awake, then I'll pray. Alright? Yea.

Q: In one of your lectures you talked about how when you get the desire to Work then your mind will tell your body to move so that you can Work to observe your body and that it works in a cycle. In doing this does this improve the chances for you to have real emotions about Work?

Mr. Nyland: No, I don't think so, I don't think so because it is still interested in the relationship between the mind and the body. You understand what I meant by the cycle.....I have a wish that I want to wake up, I have a knowledge that I know how to wake up, and what I should do, I have that as a thought in my mind and I now wish to apply it to that what is the body in behaving in a certain way or whichever way it behaves so that then I establish a relationship of recording that what takes place in the body and that what is recorded in my mind. But I started out with the wish, so as the result of the wish there is now an engagement of my intellect in a certain way with my body behaving in a certain way and it starts already a certain cycle because the beginning of the little wish is there, now if the continuation of that wish remains even if part of my energy is used for the purpose of trying

to wake up I again after this business of being observant to myself with my body I continue in having the wish to continue to want to Work so that then the relationship is mind, body, feeling; feeling translated into my mind as knowledge how to Work, actually Working as translated in behavioral form of my body and the continuation of the Wish to want to continue Work going from my body to my feelings.

Penny Pettler: What happens is, for me is certain times I feel very very emotional about Work and very present to the importance of it and then at other times all I can do is formulate words like conscious, aware, and they're empty, completely empty, and I don't know whether it's possible to evoke.....

Mr. Nyland: Darling, sometimes your'e hungry and sometimes your'e not. It's as simple as that. If I am hungry I will want to eat, after I've eaten I've lost all interest in being hungry. Sometimes my motivations bring me to the point that I know something must be done and the deeper that kind of a realization is the deeper my wish will be and the more emotionally I will be involved and I do it for some time and I run out of energy and the conditions of my life are such that I don't realize that I ought to Work because everything is hunky-dory and roses roses and there are no more thorns at that moment and I say the hell with Work.

Q: How can I realize.....

Mr. Nyland: You cannot until your'e constantly having in mind your own condition, and that regardless of whatever may be a happy state that your'e still inside pretty rotten and enslaved and completely mechanical and that your'e still a slug and that still

something ought to be done and the work is just starting and motivations all the time will give me the idea about myself why I wish to Work and I want to Work because that what I see, that what I feel, that what I smell, all of that is not becoming to man and because of this I called it the other day, the terror of that kind of a situation because of that I say something must be done because if I don't I cannot stand myself. That's the motivation for Work, if I see how damned mechanical I am, how utterly impossible for me it is to do something without calling it a habit or having to call it a reaction, without being able to say I can control or I need not do this when I have a certain desire and I can go against it, or that I can eliminate all kind of selfish ideas and thoughts and feelings and even activity for the sake of hoping that God will actually be glorified if I sacrifice such such desires on my part. You see the question of intensity of emotion is naturally when I am way down deep I want to get out and I'm very emotional about it.

Penny Pettler: But how can I realize that I'm there all the time.

Mr. Nyland: Because the sun lights the earth and the earth half way is light and the other half is dark. I am, as a human being, like the earth at times, I'm very much interested in Work, at times I'm not at all, and when I think of good weather I ought to think of rain and when I think of rain I ought to think of good weather. I am totally what I am; good and evil, up and down, positive and negative, everything is in me because I happen to be a so-called all around manifestation of a human being and when I now am enjoying life I ought to remember that there were times

I didn't and reversely. When I have money I ought to remember I didn't have any, when I don't have any I remember that perhaps I had it and maybe I'll have it again. The earth turns around, it turns constantly the dark side to light, there is constantly the possibility that somehow or other I will be reminded that I ought to Work and then I have to take and maybe after a little while it goes and then I'll forget and I fall asleep. Now will I wake up, by having dreams of being awake, that's the only time. But when I don't dream, when I am completely immersed in my sleep, I'm like a, a little animal that hibernated during the winter. All of this is a little lung that keeps the air pump going. When I want to grow up all the activities of myself have to be induced and everything, anything, nothing should rust, every part of energy of myself as a body, as a mind, as a feeling should be engaged because that's the reason that it exists, and as soon as I allow any kind of a form of laziness to enter it starts to deteriorate me because it's like a rotten apple in the whole bunch of them. I get constantly affected by any condition of sleep any time and gradually<sup>I</sup> have to learn how to eradicate it so that towards everything I remain in an emotional state, maybe not all the way up but surely not all the way down, and that I find what is possible for me as an equilibrium to remain in peace with emotions, when I wish, with the elimination of any kind of thought, when I wish, with the introduction of anything that I wish, when I wish, for the good of that what I wish to become ultimately, for the good of the totality of mankind and ultimately, after death, for the glorification of the Lord. That is my life, when I can constantly

see this as something ahead of me, I will always remain emotionally involved. Keep on Working, the coin will turn, it will come up. Not everything that sinks always stays down, in the proper time it will come up again, it will present itself. The full moon comes every twenty-eight days, I can almost set my watch. Such regularity, if it could exist in man, that he knows at certain times certain things are right, he would Work, if he makes up his mind and gives himself a task he said every morning between eight and nine I Work and<sup>I</sup> continue to do this not only a week but ten weeks at least, maybe thirteen, then I would be a different man. Alright? So we'll call this now the end and you can call it as far as I'm concerned the beginning, but it doesn't make any difference because you're in the midst of it anyhow wherever you are. All I can say is don't stop. Keep on, keep on, be patient; don't expect the impossible, it won't happen; but you might hope for a miracle, that you don't know, and maybe that comes when the finite day changes into infinity all of a sudden, and you say, there it is and you say, where was it and you don't know, it's there, you know that and you don't believe it always was there because you didn't see it and still it was there, that's what your mind tells you and your heart tells you, shut up you fool, don't talk too much. Good night, everybody.

transcribed by George and Sandra Bloch